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Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. IV.]

AUGUST, 1803.

[No. 2.

God's all-sufficiency a support against despair, and a source of encouragement, in the view of difficulties in the way of salvation, which it is impossible with men to surmount or remove.

MANKIND are very apt to run into extremes; and as much so, perhaps, in regard to religion and their spiritual concerns, as with respect to other things. Whilst some go along easy and secure in sin, under a vain imagination that they are able to do all that is requisite to insure their final happiness, whenever they shall find it necessary to apply themselves in earnest to the business; others, perceiving difficulties, which neither they nor any mere men are in all respects able to surmount or remove, may be almost ready, in a kind of despondency, to abandon the hope and relinquish the attempt of attaining to happiness beyond the grave; hastily concluding, that because it is impossible with men to effect all that is necessary to their salvation, it is therefore utterly and absolutely impossible.

The scriptures, duly attended
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to and understood, will furnish instructions amply sufficient to guard against both these extremes. It is, however, only with respect to the latter, that some observations will now be made, taking for our guide or ground work, an important truth mentioned by Christ to relieve the minds of his disciples, when distressed with the view of a seeming impossibility in the way of men's salvation, on account of their love of the things of this world, and attachment to earthly riches.

A young man, who very respectfully addressed to Christ, this serious question, "What shall I do that I may inherit eternal life?" upon being told by Jesus to sell whatsoever he had, and give to the poor, and he should have treasure in heaven: and to come, take up the cross, and follow Christ, "was sad at that saying, and went away grieved; for he had great possessions." Upon this occasion, Jesus looked round about and said to his disciples, "How hardly shall they that have riches enter into the kingdom of God." His disciples being astonished at his words, he

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answered again, and said unto them, "Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go thro' the eye of a needle than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, who then can be saved?" But Jesus looking upon them, to relieve their astonished minds, said, "With men it is impossible, but not with God: for with God all things are possible." See Mark x. 17—27.

In these last words, this general truth is plainly suggested, That all things necessary to the salvation of men are possible with God. Though in other respects, as well as in that which occasioned the surprise and consternation of the disciples, yea, though in ever so many respects, the salvation of any be impossible with men; yet it is not absolutely impossible, because with God all things are possible. Therefore,

Agreeable to the design, with which this important and interesting truth appears to have been mentioned by Christ, it may with propriety be improved for the relief and encouragement of those, whose minds are greatly dejected and nearly overwhelmed with a view of things, on account of which salvation may seem impossible, and really is impossible with men. Particularly

I. Death is the wages of sin—its deserved reward. The law of God, which is holy, and just, and good, and must, at all events, be supported, curses every one who doth not perfectly obey it. It is also fact, that all have sinned, and come short of the glory of God: that all have transgressed and daily transgress the law of God.

Hence, it may sometimes seem, especially to such as have any considerable understanding and conviction of the true tenor and vast extent of the divine law, and of their numerous transgressions of it and habitual contrariety to it, as though it was impossible that they or any of mankind should be saved, unless the law is repealed or given up. See Rom. vii. 7—12.

With men it was impossible to devise any method, or to make any provision for the pardon of transgressors, consistently with the divine law's remaining in full force. But that which, in this respect, was impossible with men, was possible with God, and is actually accomplished.

The scriptures inform us with great plainness, that God hath set forth his son Jesus Christ, who is both God and man in one person, "to be a propitiation thro' faith in his blood, to declare his righteousness for the remission of sins—that he might be just, and the justifier of him who believeth in Jesus"—that "Christ hath redeemed us from the curse of the law, being made a curse for us"—and that "God hath made him to be sin for us," that is, an offering and sacrifice for sin in our behalf, "who knew no sin; that we might be made the righteousness of God in him." This divine person, having in our stead, as our representative and substitute, rendered a perfect obedience to the whole law, under circumstances most peculiarly difficult and trying, and borne our sins, or the expressions of God's righteous anger against them, in his own body on the tree, "is the end of the law for righteousness to every one that believeth"—to every true believer in him he is instead of the perfect personal obedience

required by the law; or in regard to his justification before God, he answers for the believer every end, every purpose, which would have been answered by the perfect personal righteousness required in the law as the condition of his justification.

But admitting the sufficiency of Christ's righteousness and atonement, to render the justification of every true believer in him, consistent with the justice of God, and with the honor and authority of the divine law; nevertheless

II. It is still true, that without holiness no man shall see the Lord—That the sinner, in order to be justified thro' the righteousness of Christ, must exercise repentance towards God and faith towards our Lord Jesus Christ, even faith which worketh by love, and involves the principle or beginning of real holiness. But all mankind are by nature the children of wrath, unholy and sinful: and many sensibly find, by their own experience, that they are dead in sin, prone only to evil, but averse to God and holiness. Hence, to some it may still seem as though it was impossible that they should be saved—as though there could not be produced, in their hearts, so great and essential a change as is necessary for this purpose.

With men, it is confessed, this is impossible. No man can change his own heart, or produce spiritual life in his heart which is spiritually dead. Nor can any other man do it for him. But this is possible with God, and hath often been effected. Paul having made to the saints at Ephesus an affecting statement of his own and their former character, as being totally depraved and altogether sinful, immediately added, "But God,

who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ:—and hath raised us up together, &c.—For by grace are ye saved thro' faith, and that not of yourselves: it is the gift of God.—For we are his workmanship, created in Christ Jesus unto good works."

The power of God is every way equal to the production of this essential and all important change. And his grace is likewise sufficient, and will be displayed by the effect, in every instance wherein it is, on the whole, wise and best, that it should be wrought.

But one, and another, whose eyes are opened to see himself, may yet be ready to say, *My case is singular.* My sins are so many, so great, and so aggravated—my heart is so hard and stupid, and my will so obstinate, and all manner of sinful lusts and habits, by long indulgence, have become so deeply rooted, fixed and confirmed, that is impossible that I should be converted and saved.—

True: This is impossible with men.—By your own exertions you will never overcome the power of sin in yourselves, or break its habits, or make yourselves new hearts, or repent, or believe, or love or obey the truth in sincerity. For all the exertions of a totally depraved heart are opposed to these effects. But the power of God is sufficient to effect all these things in you and for you. And it is possible that he will, notwithstanding the number, and greatness, and aggravations of your sins and provocations. Though your case be, indeed, very threatening, dangerous and alarming, and you really have great reason

to fear and tremble ; it is nevertheless possible that God, in the exercise of his infinite sovereign mercy, may yet display his almighty power in your conversion and salvation. For he is not a man ; nor is he like to men with respect to the degree and duration or length of his forbearance and mercy. But in regard to showing mercy, as well as in other respects, his thoughts and his ways are higher than ours, as the heavens are higher than the earth. [See Isaiah lv. 6—11.]

III. The Christian, considering the straitness and narrowness of the way which leads to life—the temptations and difficulties attending it—the opposition he hath to encounter from the world, the flesh, and the devil ; and sensible of his own weakness, of the deceit and treachery of his heart, and the remaining strength of his lusts ; and observing that, according to the scriptures, they only who endure to the end are to be saved—that the promises are to those only who overcome ; may, at times, be ready to say within himself, it is impossible for me to succeed : I shall one day perish by the hands of these enemies ; as David, after numerous, great and signal deliverances, said in his heart, “ I shall perish one day by the hand of Saul.”

Alas ! how much anxiety and distress do Christians undergo and experience, for want of a constant, lively and firm faith in the all-sufficient power and grace of God, in his infinite wisdom and inviolable faithfulness, and in the inexhaustible merits of Jesus Christ !

It is, indeed, impossible with men, to keep the strait and narrow way, to overcome all temptations and opposition, from within and from without, by their own

skill and exertions. But hath the Christian, therefore, any reason to despair ?—none at all. For the things which are impossible with men, are possible with God. And to the real Christian, these words of the Lord are applicable, “ My grace is sufficient for thee : for my strength is made perfect in weakness.” Therefore, he may be able to do all things through Christ who strengtheneth him. God's faithfulness is engaged, not to suffer him to be tempted above that he is able. And he will never leave him, nor forsake him ; but will keep him by his power thro' faith to salvation.

True, perhaps, one and another may be ready to say ; was I a real Christian, these promises would apply to me, and I might confidently expect their fulfilment. But, alas ! this is not the case, though I once thought it was. For a number of years, I lived in the pleasing persuasion, that I was a child of God, and an heir of heaven. Then, as I thought, I beheld the glory of God in the face of Jesus Christ, and loved him, and put my trust in him, and delighted in drawing nigh to him, and had at times, as I then supposed, sweet communion with him.—But now the scene is entirely changed. I have no clear or lively sense of the glory and amiableness of God. He rather appears to me as a being of awful majesty and terrible wrath, justly incensed against me for my numerous sins, and stupid hypocrisy. For it now appears to me, that my former hopes and joys, and religious affections, were founded in selfishness, under the influence of a mistaken persuasion, that I was reconciled to God and in a state of favor with him.

If this had not been the case,

it seems to me, that I should not have lived as I did; and that God would not have withdrawn and forsaken me as he hath. Hence, such a person may be ready to think or fear his case is hopeless. For if after all that he hath experienced, and professed, and done, he is yet destitute of the love and grace of God;—if something beyond and *essentially different from* all that he hath hitherto experienced, is absolutely necessary to his salvation; it may seem to him as though it was now impossible that he should be saved.—

With respect to cases of this kind, it may be observed,

1. It is possible that a person viewing things much in the light now stated, may be a real Christian under the frowns and hidings of God's face, for his undutiful temper and carriage. Perhaps he hath not taken proper care to maintain a due sense of his constant dependence on God, for all light, grace and comfort, but has been too confident of his own strength and sufficiency. He, probably, hath not kept his heart with such care and diligence as he ought to, but has given way to the workings of pride and vanity, to covetousness, worldly-mindedness and the love of ease. And in many respects, he may have been not only negligent in performing the duties and cherishing the affections required of him; but likewise indulged to those carnal feelings and affections, which are contrary to real holiness, and tend to grieve the Holy Spirit of God.—God, therefore, may have withdrawn or withheld from him those sensible communications, which he used to grant, and left him in a degree to himself, to struggle, in a measure alone, against his enemies, sin and Satan, to humble him, and to prove him,

and show him what is in his heart, that he may do him good in his latter end. Or,

2. Admitting, that a person viewing himself in the light which has been stated, is really destitute of the grace of God, and hath heretofore been pleasing himself with a false persuasion of his reconciliation with God, and interest in his favor; his case, upon this supposition, is indeed very dangerous and alarming; and without a special and very remarkable interposition of the mighty power and infinite grace of God, he will perish forever.—However, there is yet no absolute impossibility of his salvation. God is as able to change his heart and bring him out of darkness into his marvellous light, as he was to deceive him, and prevent his going down to destruction under his former self-flattering delusion. If he was before deceived, and his heart dead in sin, he was totally averse to the light which hath undeceived him, and would not have given up his former ill-sounded hope, if God had not been pleased to take such measures and to let such light into his mind, that he could no longer maintain it. And as God has thus removed one great obstacle to his saving recovery, it is very possible that he may also see fit to produce such a real change as will issue in his salvation. Therefore, altho' he has great reason to fear, and ought to view and feel himself in an exceeding dangerous condition, he ought not to give himself up to despair.

And, as a conclusion, it may be proper to observe, That altho' men ought not and have no reason to despair of salvation, merely on account of those difficulties in the way of it, which it is impossible for them to remove, since all

things are possible with God ; yet, on the other hand, it is unwarrantable and dangerous to settle down in a confident persuasion that they certainly shall be saved, without good evidence that they are such as the scriptures declare will be saved.

ASTHENES.

Analysis of the Book of Daniel.

WE are taught by an inspired writer of the New-Testament, that the prophets of the ancient dispensation testified before hand, the sufferings of Christ and the glory which should follow.* This testimony is divine, having been given by "the spirit of Christ which was in them."

His Church, which he redeemed by his blood, was to be conformed to him in character, in suffering, and in the glory which was to follow. This is abundantly evident from ancient scripture history of what was past, and from the general course of prophecy of what was future.

The accomplishment of these divine predictions, while it is attended with such heavy afflictions to the people of God ; is also pregnant with consolation to them, in all their sorrows, both as it is a full confirmation of the truth and divinity of the holy scriptures, and as it strengthens and confirms their joyful hope of the glory which is to follow, even the final, complete victory and triumph of the Redeemer over all evil, and the blessedness and glory of the redeemed church.

A view of sacred history and prophecy from the beginning to end of the sacred canon, would abundantly confirm these

observations. They will be illustrated in this discourse, only by giving a brief analysis of the book of Daniel.

This book is composed of history and prophecy. It appears that the prophet, and his three friends, connected with him in mutual affection and by important events, were descended from a branch of the royal family of David ; that they were carried to Babylon in the captivity of Jehoiakim, or Jehoiachim, about six hundred years before the Christian era, and eleven or twelve years before the general captivity of the Jews, and the burning of the temple by Nebuzar-Adan. The prophet must then have been very young, for we find him living and active some years after the return of the Jews from Babylon, under the commission of Cyrus, which must have been seventy years from the beginning of the captivity. He probably lived to be more than a hundred years old.—Long life was a token of divine favor, under the ancient dispensation, and was eminently so in the case of this Daniel, and of Mordecai the Jew, whose history we have in the book of Esther. These eminent servants of God were both carried from Judea to Babylon, in the first captivity by Nebuchadnezzar, and both lived to see its happy conclusion in the return of the Jews, after seventy years, and even a considerable time afterwards. And were both eminently useful to society and the church of God, and triumphed over the mortal enemies of themselves and the church, in a most honorable and happy old age.

In attending to the book of Daniel, we find, in the first chapter, an account of the captivity in Babylon, of Daniel and his three

* 1 Peter i. 11.

young friends. Their calamities can be more easily conceived than expressed.—Hurried from the numerous felicities of domestic friendship and wealth, and the fond attentions of parental kindness, such as the children of princes and nobles experience; they were strangers in a strange land. Their parents very probably fell in the slaughter, when they were taken. And what was still more to these pious youths, they were commanded to transgress the law of their God by taking the polluted meat appointed them by the king. Their religious reverence of the divine institution, expressed in refusing to eat of the king's meat, was graciously owned and accepted of God, and he not only found a way to save them from the displeasure of the king, but endowed them with such wisdom and rare accomplishments, that none "were found like to Daniel, Hananiah, Mishael and Azariah; and in all matters of wisdom and understanding, the king found them ten times better than all the magicians and astrologers in all his realm; therefore stood they before the king."

The following history evinces the opportunities hereby given them, to bear an honorable testimony for the true religion, and its divine Author, and how well they improved it.

The second chapter relates the wonderful dream of king Nebuchadnezzar, and the interpretation by Daniel. Whereby the prophet was the happy instrument of saving the lives of the wise men of Babylon, and of furnishing the church with an explicit divine prediction of the rise and fall of the four great monarchies which were to precede the coming of Christ, and the appearance and kingdom

of the Son of God; and that this divine kingdom should, ultimately, affect the total abolition of the kingdom of darkness, and of all opposing power, and should last forever. This drew from the monarch of Babylon a confession to Daniel, that his God was a God of Gods, a ruler of kings, and a revealer of secrets. And occasioned that Daniel and his three friends should be placed in a conspicuous situation, by which the nature of their religion, and their worship of the one living and true God might be more abundantly known.

The third chapter informs us of the persecution of Shadrach, Meshach and Abed-nego, Daniel's three friends, because they maintained the worship of the true God only, and refused to worship the idol which the king had set up.

We have also in this chapter an account of their miraculous preservation in the fiery furnace, and of their deliverance by the mighty power of the God of Israel, and also of the convictions of the infinite superiority of the God of Israel, above all other Gods, hereby renewedly wrought in the mind of the king; and of his corresponding decree.

The fourth chapter relates the wonderful event of the degradation of the mighty monarch of Babylon, into the similitude of an ox who eateth grass, for the space of seven years, as a divine admonition for the pride of his heart, of which he had a premonition by a dream, expounded by Daniel.

His restoration to reason and to the honors of his kingdom, was followed with an explicit confession of his belief in the true God, and submission to him, in the following language:

"Now I, Nebuchadnezzar,

praise and extol and honor the king of heaven, all whose works are truth and his ways judgment, and those who walk in pride he is able to abase."

The fifth chapter relates the impious feast of Belshazzar, in whom the Babylonish monarchy ceased, and from whom it was transferred to the Medes and Persians.

In the midst of his impious revelry, while he was drinking wine in the consecrated vessels, taken from the temple of God, in Jerusalem, and while he blasphemed his holy name, and praised the idols of Babylon, the miraculous hand-writing on the wall, interpreted by Daniel, reprov'd his madness and impiety, and predicted the fall of his empire and its transference to the Medes and Persians. All which was accomplished in a wonderful manner, and the king slain, on that very night, exactly according to divine prophecy, uttered ages before, by the prophet Isaiah.* This prepared the way for the accomplishment of the divine, gracious predictions of Israel's redemption from the Babylonish captivity, by Cyrus; which event, with various attending circumstances, was foretold by the prophet Isaiah, together with the fall of that monarchy, and succession of Cyrus to the dominion.

The very exact fulfilment of this gracious prediction may be learned from the proclamation of Cyrus for the return of the Jews, and their actual return, at the end of their twenty years captivity, recorded in the book of Ezra.

The sixth chapter contains an account of the wonderful providence of God in favor of Daniel,

in his preservation, his exaltation, and being rendered the instrument of much good to the church of God.

In this chapter is the account of the combination of the great men about the king for his destruction, and the cruel and idolatrous decree which they surreptitiously obtained against him, for his faith and courageous adherence to the worship of the true God only.

Here also is the account of the divine appearance for his preservation in the den of Lions, and of the interposition of God for his miraculous deliverance. This chapter also relates the conviction wrought in the mind of the king by this wonderful event in favor of the God of Daniel, and his corresponding proclamation through his vast empire.

"Then king Darius wrote unto all people, nations and languages that dwell in all the earth, peace be multiplied unto you.

"I make a decree that in every dominion of my kingdom, men tremble and fear before the God of Daniel. For he is the living God and stedfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be unto the end."

"He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth. Who hath delivered Daniel from the power of the Lions."

In the contemplation of these wonderful works of God for his church, we are strongly impelled to reflect, how much more extensively, the knowledge of the true God was diffused through the Babylonish and Persian empires, in consequence if the captivity of his people, than would probably have been the case, if they had remain-

* See Isaiah, 44th chapter.

ed in their own country in a state of prosperity.

So true it is that "He causeth the wrath of man to praise him, and the remainder of wrath he graciously restrains."

In the seventh chapter, the vision of the four beasts, which appeared to Daniel, is expounded to denote the four successive monarchies, viz. The Babylonish, the Medo Persian, that of Alexander the great, or the kingdom of the Greeks, and that of the Romans. The last of which was to be by far the most terrible to the church of God, and which was to be destroyed by the rise of a fifth and a divine kingdom, the kingdom of Christ, which is represented by a stone cut out of the mountain without hands, not of human, but divine origin. Small, indeed, in its beginning, but which should increase and grow till it should fill the whole earth, and last forever.

This vision respects the same series of events, with the dream of Nebuchadnezzar, recorded in the second chapter, and already explained. In that dream those four successive monarchies are represented by an image of great splendor, composed of gold and other precious metals. Here, by four terrible savage beasts, and the last of them by far the most terrible. On this we remark, after Bishop Newton, that the earthly splendor and glory of great conquerors, so beautiful and captivating in the eyes of kings and the great men of the earth, presents an aspect, to the last degree forbidding and terrible to the church of God, like that of the most savage and voracious monster, to the timid and defenceless.

The eighth chapter reveals the outlines of that series of events which was to take place in the

Medo Persian empire, and its overthrow by the rise of the Grecian power under Alexander the great, in the vision of the ram with two horns, and the he-goat with one.

This vision and prophecy also represent the division of the empire of Alexander, (after his death and the speedy extinction of his family,) between his four principal commanders, and the cruel despotism of one of their successors, in the family of the Seleucidæ, and kingdom of Syria, or of *the North*. This cruel oppression was an eminent type of the antichrist of the new testament, to whom several things in the vision are supposed ultimately to refer; especially the profanation of the temple, or church of God, for the long period of two thousand and three hundred prophetic days, or years, it being about that distance of time from the reign of this cruel oppression of the Jews, to the year two thousand of the Christian era; when it is the blessed hope of Christians, that the divine Saviour will take the kingdom, subdue his enemies, and reign forever and ever.

The ninth chapter contains an account that Daniel, having understood, by books, the accomplishment of divine prophecy, in the captivity of Israel, earnestly sought to God for mercy for his people, and that God graciously heard him, and sent his angel, not only to comfort him with assurance of mercy to Israel, but to reveal to him in abundant grace, the approach of the Messiah's appearance in our nature, and that he should die for the salvation of his people. He even fixed the exact time of his coming to seventy (prophetic) weeks, or four hundred and ninety days. This was a much more particular and

exact prediction of the time and manner of the church's redemption, than any before given : and most graciously adapted to support and comfort the prophet and the people of God under all their sorrows.

The following chapters to the end of the book, contain divine representations of the conflicts and oppressions of the kings of the south and north, or Egypt and Syria, who, in their times, should cruelly oppress the Jews ; and these predictions look forward to the still more dreadful oppressions of the new testament antichrist, till, in the final issue, Michael, who appears to be the Lord Jesus Christ, shall stand up for God's people, and after they have experienced great distress and a severe conflict, he will effect for them a complete and glorious deliverance.

But the particulars of that great and interesting event, are involved in obscurity. And Daniel, though very desirous to know them, is commanded to submit and remain in ignorance. But is favored with a very gracious promise, that he shall rest and stand in his lot in the end of his days.

The important events summarily hinted in this vision, are the subjects of revelation to the apostle John ; and it is no improbable conjecture, that the divine messenger, sent from God to instruct him in the meaning of what he saw and heard, was this highly favored prophet,* who, agreeably to the gracious promise which he had received from heaven, was admitted to "stand in his lot in the end of the days."

* Revelation xxii. 9.—"I am thy fellow servant, and of thy brethren the prophets."

CONCLUSION.

The investigation of this book of the prophet, though brief, is abundantly sufficient to prove that, as far as the state of the redeemed church is brought into view, in the history and prophecies here contained, it is conformed to its divine head in suffering, and will be in glory, agreeably to what was observed in the introduction.

This is illustrated in the history of Daniel and his three friends. They were brought into great affliction, and they were wonderfully delivered and exalted. It likewise appears, from the visions and prophecies contained in the book, respecting the then future condition of the church. And the reader who is acquainted with ecclesiastical history, will reflect with what exactness many of these prophecies have already been fulfilled ; and so will be still more confirmed in his faith of the predicted events which remain to be accomplished.

The present advance of infidelity and licentiousness, resulting from the spread of the atheistical philosophy of the day, and its attendant principles of impiety, is, indeed, undoubtedly designed, by the grand enemy of God and man, and by its friends and propagators on earth, to prostrate the principles and morals of Christianity. And there is reason to expect that these combined efforts will, for a season, be attended with success ; for "Satan is come down with great wrath, knowing that his time is short."

According to the best calculations we can form from scripture prophecy, on the duration and end of the reign of evil, and of the victory of righteousness and truth, we are to expect that the

happy millennium will appear in its glory, at or before the year two thousand of the Christian era. By that period, it may be expected that "Zion will rise and shine, her light being come, and the glory of the Lord risen upon her."

When we reflect that by far the greater part of mankind are now totally ignorant of the Christian religion, and that immense multitudes of those who may have some small traditional light of divine truth, are still under the power of Mahometan delusion, and of various other forms of false and absurd superstition, and of extreme ignorance and prejudice; and moreover that in the most enlightened parts of Christendom, few, even very few, comparatively, receive the truth in the love of it; we infer that a general prevalence of genuine Christianity, through the whole family of man, will imply, by far, the greatest revolution which the world ever saw. Immensely greater than any or all of the successive revolutions of empire in the rise and fall of the four great monarchies, treated of in the prophecies of Daniel. Which, however, kept the inhabitants of the world in extreme agitation through many ages, even during their succession, and until the appearance of the promised Redeemer.

Viewing the magnitude and importance of this revolution, and the length of time which it is reasonable to expect will be occupied in preparation for it and in its accomplishment, we cannot but infer that the beginning of that hard and severe conflict between the kingdom of light and the kingdom of darkness, which is the subject of ancient prophecy, and which will immediately precede the happy millennium, is already com-

menced, or must be at the very door. In the description of the events under the sixth vial, we find "the spirits of devils going forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty."* This divine passage, we have ground to suppose, describes the events which mark the beginning of the nineteenth century.

Some have supposed that, in the time of the sad state of society represented by the sixth and seventh vials, there would be few or no Christians to be found. But this is undoubtedly a misapprehension: were this to be the case, there would be no such battle as is represented, between Satan and his followers on one side, and Christ and his angels on the other. And indeed scripture prophecy leads us to hope for greater and more frequent revivals of religion than have been usual in past ages.

It may be added, that the events of that time are favorable to the hypothesis of an increase of the church of Christ both in numbers and graces. Among others, we mention the following, viz.

1. The missionary spirit, remarkably poured out in the close of the last century and the beginning of the present.

The exertions for the spread of the gospel, in a few past years, at home and abroad, by missionary societies in Europe and America, have been very considerable. Nothing to be compared with them has been done for ages. This can be accounted for only from the gracious influences of the divine spirit on the hearts of good men, stimulating them to such exertions. This spirit continues to

* Rev. xvi. 14.

operate powerfully, at present, and there is just foundation of hope, that it will continue its exertions, and be attended with encouraging success, and be the mean of spreading the gospel among the nations and tribes of men scattered over the earth, in their native language: and of introducing a state of society improved and adapted to the propagation of the gospel, by means of a written language, and other attainments, favorable to the spread of Christianity and the knowledge of the great salvation by Jesus Christ, in a way which it pleased God to bless in the apostolic and primitive ages of the church; which was by the preaching of the gospel in the vulgar tongue of the nations where it was carried, and by the translation of the holy scriptures and spreading copies among them.

We know, indeed, that God is able to convert the heathen, without the intervention of such means, or even of any, for with him is the residue of the spirit, and "nothing is too hard for the Lord."

It is also admitted, that their conversion must be a supernatural work of divine grace, whatever means are employed. But God has shewed us that it is his good pleasure to effect his designs of mercy in the salvation of sinners, by suitable means; and that "by the foolishness of preaching he is pleased to save those who believe."

Let us rejoice and praise God, that we have lived in the day of God's power, when this good work is begun; and have been blessed with an opportunity to do something, however small, to promote and advance it.—We have just ground to hope that through the blessing and grace of God this work will abide, and be the scrip-

tural leaven, which will not cease to spread and diffuse, till the whole lump is leavened, and all nations enlightened with the knowledge of salvation through Jesus Christ.

2. Revivals of experimental religion, in Europe and America, have been frequent for several years past, and happy numbers appear to be "delivered from the dominion of sin and Satan, and translated into the kingdom of God's dear Son." "This is the Lord's doing, and it is marvellous in our eyes," and imports important benefit to the church of Christ, especially as some of our seminaries of learning have been visited with this gracious effusion of the Holy Spirit, and many of the youth are hereby prepared, in the most important respect, for the Christian ministry; and many young men who have been the subjects of this grace, in different parts of the country, are induced to such an academic education, that they may be furnished for the work of the ministry, to labor either as settled pastors, or as evangelists and missionaries.

We mention, in this connection, the seasons of social prayer for the prosperity of Zion, observed stately by many of our churches for several years past, as an additional encouragement, for good, and an evidence of the gracious presence of God, and the influence of the Holy Spirit: and we doubt not but that many individuals and small circles, not subjects of public observation, are waiting on God in faith and prayer, "till he return and make Jerusalem a praise in the earth."

Thus, while Satan and his followers are exerting their utmost power for the destruction of the Christian religion, and of all moral and spiritual good among men,

the King in Zion is preparing the way for the triumph of truth and grace, in a most complete victory over the powers of darkness.

Let those who fear God, therefore, take courage, and the children of Zion be glad in their King.

The disciples of our Lord "feared as they entered into the cloud," though that cloud was the evidence and token of the divine mission and messiahship of Jesus, and of the gracious presence of God. Even so good men tremble at the signs of the times, at present. But Jehovah the Redeemer, rides upon the storm, and is on his way for the salvation of his church. Therefore, let those who fear God be comforted, and remember that they ought always to pray and not to faint.

P——

Further thoughts on the Book of Job.

ALTHOUGH the book of Job be peculiarly calculated to communicate religious instruction, exhibiting an eminent example of patience, and the tender care and pity of the Most High to his suffering servants, and convincingly suggests, that God effects most important purposes by providences, to us very mysterious and incomprehensible, and scenes of adversity and trial most painful and distressing to his people; yet is it not true, that to many it is very obscure and unintelligible? But from what source does this obscurity arise? Is it because the subjects discussed are involved in such great obscurity? or from the sublimity of the composition?—Rather is it not because the genius or plan of it is not perceived and understood?

It is not a regular connected history. The principal part of it is a dialogue or dispute between Job and his friends. In this view let us examine the subject and process of the book. God formed Job to be a distinguished object of his favor, and an instructive example of patience to all the succeeding generations of his people. Having raised him to eminence in piety, he affirms to Satan, that in holiness there was not his equal in all the earth. To this Satan replies, that the religion of Job was selfish, only a grateful return for the special protection which God had extended to him, and the bounties of his providence, which he had so richly multiplied upon him, Job loving God only because God had loved him; but that if God should adopt a different mode of treating him, impoverish and distress him, he would prove himself to be a splendid hypocrite. To manifest the falsity of this malicious insinuation, and demonstrate the sincerity of Job, he is delivered for a season to the power of this false accuser of the brethren. He now persecutes Job with such a series of evils that it makes the ears of those who hear it to tingle. Job sustained the shock of these unexpected and accumulated evils with astonishing fortitude and patience, which supported the high encomiums which God had passed upon him, and confounded Satan, his grand accuser. The narrative of these events recorded in the first and second chapters, is very simple, and thus far the book is intelligible to every attentive reader. Information of Job's calamities having been conveyed to his particular friends, they agreed to visit and comfort him over all the evil that the Lord had brought upon

him. But when they drew near and saw the pitiable reverse of his condition, and this affecting spectacle of human misery, they were struck dumb with astonishment, and continued with him seven days, silent, pensive and sad.—Denied the consolation which he expected from the sympathy of his friends, the spirit of the good man could no longer sustain his infirmity; he opened his mouth and cursed his day. This awaked his friends and ended their silence. Not comprehending the ways of God with men, they concluded from the divine dispensations, and his unadvised expressions, that his religion was superficial, and addressed him as a specious hypocrite. Here a dispute commences and here the obscurity of the book begins. This dispute is supported by Job on one side, and by his friends on the other. Of this debate the real character of Job is the particular subject, his friends affirming that his piety was essentially defective, and he asserting his sincerity with full assurance. This dispute begins with the fourth and concludes with the thirty-first chapter. The dispute or dialogue is conducted with decorum, each of the speakers appearing in his own place, and performing his part with spirit until the subject is exhausted. In this view let us begin and proceed with them to the end.—The dispute or conference is opened by Eliphaz, by an address directed immediately to Job, Chap. fourth. *If we essay to commune with thee wilt thou be grieved, but who can forbear speaking? Behold thou hast instructed and comforted many—but now it (affliction) is come upon thee and thou faintest—Is not this thy fear, thy confidence and the uprightness of thy ways? and now*

your religion has vanished and your wickedness is made manifest, attested by the judgments of God. *For remember I pray thee, who ever perished being innocent? or where were the righteous cut off? &c.* To this address, Job, absorbed in grief, replies, chap. vi. vii. In answer to the observations of Job, Bildad speaks, chap. viii. Job replies to him, chap. ix. x. Zophar answers Job, chap. xi. Job replies to Zophar, chap. xii. xiii. xiv. This reply of Job brings Eliphaz again on the stage, chap. xv. Job answers him, chap. xvi. xvii. Bildad again speaks in reply to the observations of Job, chap. xviii. To him Job answers, chap. xix. Then Zophar again speaks in reply to Job, chap. xx. Then Job, chap. xxi. Then Eliphaz, chap. xxii. Then Job, chap. xxiii. xxiv. To him Bildad replies, chap. xxv. Job makes answer to him, chap. xxvi. and growing ardent in the debate, continues his discourse, chap. xxvii—xxxi. asserting his innocence with that strong assurance which silenced his friends, and a solemn pause ensued.—Elihu, who had been an attentive hearer of the whole discourse, warmed with holy resentment against Job for assertions which appeared to him rash and arrogant, and against his friends, because they found no answer and yet had condemned Job, after apologizing for interfering in the dispute with an amiable modesty, he addresses and reasons with Job, from the greatness and majesty of God and the inferiority and worthlessness of man, with an energy which brought him to sober reflection, chap. xxxii—iii.—In the mean time the heavens are clothed with blackness, lightnings flash, thunders roar, and from the midst of the whirlwind God him-

self speaks, and reasons with Job. By this divine address Job is convinced, humbled and brought to repent in dust and ashes.—Now the scene begins to change. Recovered to a proper temper, God now expresses his approbation of Job, and his displeasure with his friends; directs them to apply to Job to intercede for them, and promises to accept him.—While Job is executing the honorable office of an intercessor for his friends, the Lord turns his captivity.—Now the scene is completely reversed, and Job comes from this furnace like gold purified and refined; his former honors and comforts are doubled, and he enjoys them for the extended term of an hundred and forty years, when he gives up the ghost in a good old age, full of days, riches and honor.

Such is the admirable structure of this wonderful book. It begins with a relation of events which affect all the tender and sympathetic feelings of our hearts; as it proceeds it interests and engages us by the gravity and importance of its subjects, till we are anxious for the issue, and then by an unexpected change dissipates the gloom which it spread over our minds, and concludes with ushering in a scene which fills us with joy and rapture. As hath been observed, it is a solemn climax, which begins very tenderly and feelingly, as it proceeds becomes more grave and solemn, till it assumes an inexpressible majesty and grandeur, and then by a sudden reverse and contrast banishes our anxiety and grief, and fills us with pleasure and delight.—If this be the original plan of the book or poem; if we peruse it according to its native form, considering the depth of its

subjects, the unsearchable ways of God in his works, and the sublimity of the style, observing also that the speakers sometimes digress, that by amplifying, they may exhibit the subject to greater advantage, why is not the book of Job as intelligible and instructive as any other part of the inspired writings? How emphatically does it impress on our minds the observation of the apostle already referred to; *Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy.*

QUESTION.

Is the first resurrection mentioned Rev. xx. 5, 6. to be taken in a literal or figurative sense?

FOR the following reasons I am induced to believe, that the resurrection in question is to be understood in a figurative sense.

1. This sense best comports with the general strain of the book of the Revelation, and with this chapter in particular. This book is a continued allegory from beginning to end, with very few exceptions. There is no book in all the bible so replete with figurative representations as this. A train of emblems is a proper characteristic of it: so that the general rule, that a literal interpretation of any passage of scripture is preferable to a figurative one, is not applicable here; for it would be a departure from the usual tenor of these writings. So that on the first enquiry into the sense of any particular passage in this book, the presumption is, that it is to be understood in a figurative sense; and this sense ought to be admitted, unless there are special reasons to the contrary. The

Revelation is divided into a variety of distinct periods, in each of which a number of interesting events are described. This 20th chapter contains one of those periods. The events in the preceding periods are exhibited by striking images; such as a book with seven seals, the sounding of seven trumpets, the pouring out of seven vials. Included within these general divisions are a great variety of particulars, all represented by apt figures; the whole of which together constitute a prediction of future events, reaching to the day of judgment. This very chapter, which speaks of the first resurrection abounds with these figures. Thus the angel coming down from heaven, having the key of the bottomless pit and a chain in his hand, and his laying hold of the dragon, and binding him, and setting a seal upon him, are to be understood not literally but figuratively.

From this view of the matter, unless there be some extensive reason for interpreting the first resurrection in a literal sense, the figurative sense is the most natural, as it best comports with the general strain of these writings. But

2. There is nothing in any other part of the scriptures, which speaks of a first resurrection, before the general one, in a literal sense. The one in question, if that is to be so taken, is a solitary instance. It stands alone in the bible, to teach a doctrine which is taught no where else. This is sufficient to make us doubt whether the literal sense be the true meaning, especially if it will easily bear a different one. Any important doctrine is commonly supported by more than a single text. True, it is self where said, that "the dead in Christ shall rise first." But

this priority of resurrection cannot admit of a space of a thousand years, between that and the following resurrection: but the evident meaning is, that at the general resurrection, the former saints who had died before that period, shall rise from their graves, and then those who shall be living on the earth, shall join with them in ascending to meet the Lord in the air. This therefore cannot be parallel to the one in question, nor afford any additional proof, that the latter is to be understood literally—which may appear more evident,

3. From a consideration, that in other places in the scriptures, the term resurrection is sometimes to be taken in a figurative or spiritual sense. Eph. ii. 5, 6. "Even when we were dead in trespasses and sins, hath quickened us together with Christ, and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus." Similar to which is Col. iii. 1. "If ye then be risen with Christ, seek those things which are above," &c.

A spiritual and mystical resurrection is designed to be represented, by the vision which Ezekiel had of the valley of dry bones, raised and brought to life, chap. xxxvii. Agreeably to the analogy of scripture therefore, the resurrection in Rev. xx. may be construed in a figurative sense. A universal revival of religion, consequent upon an antecedent spiritual death, may be compared to the resurrection of the ancient martyrs, and celebrated saints. And

4. Corresponding with the idea of a first resurrection, "this living of the rest of the dead", will aptly harmonize. The first resur-

rection being mentioned, a second is implied. Who are "the rest of the dead", who lived not till the thousand years were finished"? The subjects of these are manifestly put in contrast with those of the first resurrection; and there are a thousand years distance between these several resurrections. It is urged, I think, by the advocates of the literal first resurrection, that if the said resurrection be figurative, the second must be so also. This I am ready to allow, and suppose, that by "the rest of the dead, who lived not till the thousand years were finished", means, that at the close of the term, the persecuting enemies of the church, of whom we have an account, that they were slain, at the end of the preceding chapter, shall revive or come to life again; i. e. their spirit shall revive in their successors, as the souls of the martyrs revived in their successors: so that both the first and second resurrections are figurative, and perfectly correspond one with the other. That by "the rest of the dead" are meant, those nations in the four quarters of the earth, Gog and Magog, whom Satan is permitted to deceive, is very probable. These shall, as it were, rise again after they had been once slain, and act their old part over again. It is not to be supposed that there will be nations in the world at this time under the literal name of *Gog and Magog*, but such as resemble them in their spirit and conduct. The rest of the dead reviving at the end of the thousand years, is to be taken in a figurative sense; which adds weight to the argument, that the first resurrection is also to be taken in a figurative sense. There are three resurrections taken notice

of in this chapter, First, *Those who had been beheaded for the witness of Jesus*, who rise at the beginning of the millennium. Secondly, *Those of the rest of the dead*, who shall rise at the close of the millennium. Thirdly, *Those who shall rise at the end of the world*.

The two first of these are figurative; the last is the general resurrection, when Christ shall come to judgment. That the two first are figurative, is apparent from the reasons already given, and which may still be given. The last is literal because the scriptures abundantly speak of such a resurrection at the end of the world, exactly answering to the account here given.

5. According to scripture there is not to be a proper literal resurrection till the day of judgment. See 1 Cor. xv. 23, 24. compared with verses 51, 52. "But every man in his own order; Christ the first fruits, afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power—Behold I shew you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound) and the dead shall be raised, incorruptible, and we shall be changed." If we look through this chapter it will appear, that the apostle has his eye principally to the resurrection of the saints, and it will not take place till Christ shall deliver up the kingdom to the Father, and shall put down all rule, &c. which is inconsistent with his reigning with them a thousand years on earth. From these words too, it appears, that

the resurrection shall be when the trump shall sound at the end of the world. That is the time when, according to the apostle, the saints are to be raised, and not a thousand years before. If the saints were to be raised at the beginning of the millennium, they would not have to be raised at the final judgment; for they would be already raised, and would have nothing to do but to ascend and meet the Lord in the air, as all those who shall be then living on the earth shall do. And very different is the idea of a resurrection, which shall take place at the end of the world, in a moment, and in the twinkling of an eye, from one which had taken place a thousand years before. Parallel to the forecited text in Corinth. is 1 Thess. iv. 16, 17. "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first, then we which are alive shall be caught up together with them in the clouds, to meet the Lord in the air." Here again the resurrection synchronizes with the end of the world, when the Lord shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God. Before this all the saints who had lived on the earth were said to be asleep, i. e. in the state of the dead, and were then to be raised out of this sleep, that they might join those who were living on the earth; that they might all in one company be caught up to meet the Lord in the air. This seems not to be compatible with the supposition that they were already raised, and had been so for a thousand years. To be asleep, and at the same time to live and reign

with Christ, is a palpable inconsistency.

6. If we are capable of judging any thing concerning the consequences of this matter, it appears, that a spiritual and figurative resurrection is more desirable, and will be more for the common benefit of the church, than a proper resurrection of ancient saints, to live again for a term in this world. As for the departed saints, they are already unspeakably happy in heaven. There is no reason to think they would be happier, were they to be brought again into this world, and have another term of limited existence here; especially if they are to be assailed, towards the close of this period, by numerous enemies. This resurrection therefore would be of no special benefit to them. But if there might be a spiritual resurrection, and thousands and millions of new converts added to the church, and if religion should be universally prevalent over the whole earth, agreeable to many ancient prophecies, in this way the Redeemer would see and reap the good fruits of his travail and sufferings. Antecedently to this millennial state, Satan is unbound, and seems to have made a prey of the most of mankind, whilst Christ's flock was but a little flock. If it is always to be so, as long as mankind are to be propagated on earth, who in the issue will get the advantage, Christ or Belial? who will have the greatest number in their respective kingdoms? Will not Satan triumph after all? Will not these evil consequences ensue on supposition the millennial resurrection is to be understood in a literal sense? But which will be avoided if it be taken in a figurative sense.

Finally, we conceive we have

no more reason to expect a literal resurrection of the saints at the commencement of the millennium, than the Jews had to expect the real coming of Elijah in his own person, before the appearance of the Messiah. The coming of John the Baptist, in the power and spirit of Elias, answers the prediction concerning that event : but not more so than a figurative resurrection answers to the account of the martyrs living and reigning with Christ in the millennium.

HEMERA.

A Letter from Shaphan to his Sister.

Belfast, April 30, 1802.

DEAR SISTER,

WHEN I heard of the death of your pious and faithful pastor, I heartily sympathised with your good people in their affliction. They sustained a great if not an irreparable loss. A plain and faithful preacher of the gospel is a blessing highly to be prized. I felt an anxious concern for you, as a society, lest you should be as sheep without a shepherd, divided, scattered and lost. But I was happy in lately receiving intelligence that you had resettled the gospel ministry among you, and are now in the full and peaceable enjoyment of Christian ordinances. I have, however, been since acquainted with a particular circumstance, which has excited many painful sensations, and, in my view, obscured the prospect of your profiting under the ministrations of your present teacher. I learn that you and several other young ladies and gentlemen together with your minister spent the evening following the day of Ordination in a dance. I expect to meet your disapprobation in

my remarks on this subject ; but in my apprehension it is a thing of so serious a nature that I cannot forbear observing upon it. I wish you to answer the following question to your own conscience ; Is there any thing in the settlement of a Minister of the gospel over a people that affords them occasion for vain mirth ? Seriously consider and thoroughly examine this subject before you reply, and I am persuaded your answer will express my own opinion.

At any time, and particularly at the close of his ordination solemnities, was the ball room your minister's proper place ? He had just been inducted into the sacred work of preaching the gospel of Christ. The pastoral care of the Church and the religious instruction of the people he had just taken upon his hands. Hundreds of immortal souls had just been committed to his charge, a charge most solemn and important. All his comfort, support, fidelity and success in the work must be derived from God ; for " who is sufficient for these things." This people who, as to their spiritual concerns, are entrusted with him, he is one day to meet at the bar of our common Judge. And if any perish through his neglect or bad example, their blood will be required at his hand. This being his situation, would it not have been suitable, was it not his indispensable duty, to have retired to his closet for serious reflections upon the solemn transactions of the day, for self examination and secret prayer ? Instead of meeting numbers of his people at the unhallowed place where thoughtless mortals sport upon the brink of destruction, and where the solemnities of the past day would be

banished from his mind, he should have been commending his people to the grace of God which can keep them from the evil and prepare them for glory. He should have been asking wisdom from above that he might be directed into truth and duty and praying God that he would strengthen, encourage and animate him in his work, and render him highly serviceable to the interests of religion. Something like this is the duty of every minister in his situation, and *he* would not have neglected it had he possessed the true spirit of his office and felt the weight and solemnity of his charge. I seriously fear that his heart is not engaged in his sacred employment, and that he will do you more injury by countenancing folly, than he will do you good by all his instructions.

But waving further observation upon the conduct of your Minister, I will take the liberty to remark upon the merriment of the company at large. And I must tell you that I think it to have been very unsuitable, especially at that particular time. I suppose that you will be ready to offer something in way of excuse, and perhaps will say, it was a joyful occasion and your amusements were designed as an expression of your joy. I am ready to confess that the settlement of a godly Minister over a people is a joyful event, and with joy and thankfulness to God should their hearts be filled. Joy consists in those agreeable sensations excited by the obtainment of some desired good. The good obtained in this case, we will suppose to be a pious and faithful minister of Christ. Now in all your mirth, did you once think of the divine goodness in giving you a religious teacher to

feed your minds with knowledge and understanding? Was your mirth designed to express your gratitude to the great head of the Church for the recent tokens of his favor? Did you once think of God, of his perfections, of his governing providence, or your obligations to him? Put these questions to your companions, and I presume, that from their own conviction, they will be constrained to say that sacred things were wholly banished from their minds, and that it was not their most distant thought to perform a service to the king of heaven by their carnal festivity. Supposing that instead of attending to the amusements of folly, you had all united in thankful prayer and joyful praise to God, would it not have been more becoming and better suited to your circumstances? This would have been a pleasing and animating spectacle; a gracious God would have hearkened and heard it, and written for you a book of remembrance.

But perhaps you are not yet convinced but that the ordination of a minister affords occasion for vain mirth. If you are not, I fear that you never seriously contemplated the solemn place in which you stand under the preached gospel, according to which you are to be judged and for its faithful improvement you are to account to God. Taking the Bible for the rule of your faith, you will not question the following statement; that if your minister prove a true minister of the gospel, he will be unto God a sweet savor of Christ, in them that are saved and in them that perish. To the one he will prove the savor of death unto death; and to the other the savor of life unto life. And if not a

true minister of Christ, he is a blind leader of the blind, and both he and his people are in danger of destruction. Yes, dear Sister, the gospel never leaves a person as it finds him. It makes him either the better or the worse. Every sermon your minister delivers and every prayer that he makes in your hearing, or where you might conveniently attend, will serve to raise you higher in glory, or sink you deeper in woe. Though an unspeakable privilege, it is a very solemn thing to sit under the droppings of the sanctuary. You my Sister, together with your companions and minister, are advancing in life and as rapidly hastening to the day of judgment. Think not that you will be an unconcerned spectator of the transactions of that day; they as much concern you as your teacher. In every portion of your life you are forming matter of account at the dread tribunal of God. And be intreated to ponder upon the words of our Savior as he upbraided the cities which repented not at his preaching. "Woe unto thee, Chorazin! woe unto thee Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you."

Perhaps you may ask what line of conduct would have been suitable for you at the time of which we are speaking? I think, that if I had been in your case, I should have retired to my closet for serious meditation, and, in prayer, should have thanked Christ for his ascension gift, commended my spiritual guide to the grace of

God and implored a blessing upon his labors that the profiting of his people, as well as of myself, might appear unto all men.

Notwithstanding my remarks upon what I think your folly, yet you share in my best wishes and ardent affection. My heart's desire and prayer to God are, that your minister may give heed to himself and his doctrine, that he may save both his own soul and them who hear him.

Yours, &c.

SHAPHAN.

Second Letter from Shaphan to his Sister.

Belfast, June 6, 1803.

DEAR SISTER,

I VENTURE to trouble you with a second letter. You once took the Connecticut Evangelical Magazine. I learn you have discontinued taking it; not because you are unable to meet the expence, or find it difficult to procure it, for a post passes your door every week; but on account of some objections in your mind to the publication itself. This is one general remark you make upon it; "that it contains too many frightful stories": by which, I suppose, you mean the accounts given in the Magazine of the sickness and death of thoughtless, dissipated and deistical characters. But upon what principle do you make these accounts an objection to the Magazine? You must either suppose that they are mere fictions, or else that they are productive of bad effects, when made public.

Now, with regard to the falsity of these accounts, I would observe; that the Editors, having given to the public their names, would not state, as matter of fact,

what they had any reason to believe was false. This would be inconsistent both with their feelings and principles, if honest men, and they would also hazard, if not destroy, their reputation as men of truth and integrity. Miserable indeed would be the plea, that tho' these accounts were merely the creatures of imagination, yet the Editors thought they might serve to alarm stupid and vicious sinners, and therefore published them. This is doing evil, that good may come; a thing that well deserved the severe reprehension of the Apostle Paul. When notice is given that accounts are fictitious, there is no imposition upon the public; but there is a gross and unpardonable imposition, when stated as matter of fact, with a design that they should be thus received. And how could men, who have any just apprehension of God's character and of the principles of his government, expect to succeed in doing good, by such unworthy and base means as falsehood and imposition?

Again: The Editors have informed me, personally, that the accounts referred to contain an honest statement of facts. I had it not as common information: but I had the most solemn assurances, under full conviction that they were true. You will not doubt that the Editors have the means of ascertaining their truth.

Once more: The Editors have assured me that they have in their possession the real names of those persons, whose licentious principles and practice, and whose unhappy and affecting end have been described in the Magazine; and not only their names, but also the particular places of their abode. They decline inserting

such accounts as have been mentioned, until they know the name of the person, if not his place of residence. Further, there may be a number of witnesses brought to prove the truth of those facts that are stated in the biographical sketches published in the Magazine.

If you will believe a brother, and I hope you have never found reason to disbelieve him, you are already convinced that these "frightful stories," as you term them, are solemn truths.

Being true, what objection can you have to their being made public? What pernicious effects will they produce? To see thoughtless men and youth so much alarmed in the hour of death, you cannot suppose, will have a tendency to render others negligent of their spiritual concerns. To be assured that vicious characters have come to an unhappy end, and in their last moments deeply lamented their folly, cannot, in your opinion, encourage and embolden the dissolute in their vices. You cannot believe that an honest and credible account of an entire renunciation of deistical principles by the dying infidel, the sorrow and self-condemnation with which he reflected upon his unreasonable incredulity and contempt of the Saviour, and his frank acknowledgment that Christianity affords the only support and the only hope to a dying sinner; I say, you cannot believe that such an account will encourage infidelity amongst the wavering, or enliven the hopes and complete the triumph of the confirmed deist. If neither thoughtlessness, immorality, profaneness nor infidelity receive encouragement or support from these accounts, what is their injury?

I presume you will thus answer my query: "They serve to terrify people and disturb their minds." But let me ask, who are the people they terrify? what is their character? They are not the humble, the poor in spirit; *for theirs is the kingdom of heaven.* Not they that mourn for sin; *for they shall be comforted.* Not the merciful; *for they shall obtain mercy.* Not the pure in heart; *for they shall see God.* Not the peace-makers; *for they are—the children of God.* Not the upright; *for the end of that man is peace.* Not the believer; *for he that believeth—shall be saved.* Not the godly—those who make religion the great business of their lives, who have much to do with their bibles, with the Sabbath, public worship and secret prayer—who love, and strive to serve faithfully, God and their fellow-mortals; *for godliness hath the promise of the life that now is and of that which is to come.* Men of this temper and life are not filled with such distressing fears for themselves; for God, by promises, has given them reason to hope for better things. Then, who are the people that are thus frightened with such accounts? Are they not such as sustain the character of those whose unhappy and alarming exit from the world is presented before them? Those who are secure in sin, destitute of goodness in heart, morality in life, and void of religious principle? And have not such men reason to be alarmed, especially, when they hear of their companions in vice coming to such an awful end? Is it not better for them to be aroused from their dangerous slumbers before the impending evils actually come, when there will be no hope of escape? You cannot suppose

that the thoughtless youth in the pursuits of folly is in a place of safety or in the way to heaven. You have more just ideas of religion than to suppose that men of loose morals have a title to gospel promises. And as to the deist, you know he is grossly inconsistent, madly incredulous, and wholly without a rational hope of a blessed immortality. If this be granted; such men need be alarmed at their state: and it is the dictate of benevolence to use all suitable means to awake them from their sleep, and to persuade them to repentance by the terrors of the Lord. And are not such solemn facts as are stated in the Magazine calculated for this purpose? Is it not suited to alarm young people, who neglect their spiritual concerns and give themselves to vanity, to read of a fellow-youth, who wet his death-bed with tears of sorrow for his negligence of religion and his devotion to the amusements of folly? Has it not a tendency to check the votaries of vice and render them seriously considerate, to read of the unhappy end of profane and immoral men? How they were convinced of sin, felt their desert of endless misery, and horribly trembled at the approach of death? Do not the universalist and infidel tremble for themselves, when they read how their brethren in sentiment renounced their favorite doctrines, in the near view of eternity, as delusions of the devil; and how they cried to that Saviour whom they once despised, O Lord have mercy upon our souls, or we perish!

I presume you are ready to join with me in saying, that this is the natural tendency of those accounts in the Magazine to which you object. And I seri-

ously fear, that this obvious tendency of these accounts, is what has wounded your feelings and occasioned your severe remark. The grounds of my fear are these: I can see no other reason than this for your objection, since the accounts contain an honest statement of facts; and I learn that, of late, you seem to be destitute of all concern for yourself, having drowned the thoughts of God and futurity in a round of fashionable, but vain amusements. Your remark, that the Magazine contains too many "frightful stories" excites no wonder in my mind. You are disturbed, sister, and terrified, in reading of the frame of mind in which vain youth depart this life. You are checked in your pleasurable pursuits, and your carnal ease is interrupted. When you go to the theatre, the card table or the ball room, places you very much frequent, these frightful images will sometimes attend you; and whenever it is the case, you cannot feel easy and secure in your present course. The language they speak is this; *Repent of sin and forsake these follies, or thou must come to the same unhappy end.* I do not ask whether I have assigned the true reason of your not reading the Magazine; for I have no doubt of it. And I now leave you to your own reflections, only making one request and expressing one desire. My request is, that you candidly read these accounts, as in the presence of your Maker and on the verge of eternity. My desire is, that by the alarming deaths of the despisers of religion, you may learn wisdom, and come to a happier end.

I am, dear sister, yours, with affection.

SHAPHAN.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

ONE very useful part of the periodical work under your direction, seems devoted to the solution of doubtful and difficult questions, on the important doctrines of Christianity; questions which might, otherwise, perplex the less informed tho' sincere friend to Christ, and afford a subject of temporary triumph to his adversaries.

Such solutions, it is believed, may and in some measure do tend to silence objectors, and thus prevent truth from suffering in the sight of those, who, without this assistance, would be unable, however desirous, to defend it. An answer to the following question, if inserted in the Magazine, may, I trust, conduce to this important end, and will be gratefully perused by one of your many edified readers.

EUTHELOS.

Connect. May 28.

QUESTION.

Did the *divine* or *human* nature, or did *both* suffer in the person of our Saviour? If his sufferings did not at all affect his *divine* nature, how is it possible that the *human* nature of Jesus Christ could suffer more or comparably as much, within a few years, as all mankind must, without an atonement, have suffered through eternity?

ANSWER.

THAT the divine nature in the person of our Saviour is impassible, or incapable of suffering, will not admit of a question for a moment. To suppose the

contrary, is to suppose, that sufferings are essential to the divine nature and eternal; or, that the divine nature is liable to change; both are equally inconsistent with infinite perfection.

The supposition which the second question involves, that the sufferings of Christ, as our surety, believed to be equal in degree with those of all mankind thro' eternity, had no atonement been made, is wholly unfounded.

1. It wants proof; there is no evidence of its truth, either from those sufferings as they appear to us from the account the Evangelists give of them, or from any thing which is said, or implied, concerning them in scripture.

2. It is hard to see how the sufferings of Christ, on this supposition, were evidence of good will in God, in ordaining and inflicting them, because nothing, on the whole, would be gained in lessening the evil of sufferings. To subject inferior creatures to sufferings, to relieve from equal sufferings those of a superior order, who are capable of higher enjoyment, might be, perhaps, an expression of good will; but to subject a superior, the most exalted and the most worthy, to sufferings, to relieve those who are far inferior, even the most unworthy, to an equal degree of sufferings, is not seen to be so. This would seem to be loss, rather than gain.

3. The supposition is unnecessary. Sufferings, considered as punishments, are necessary to show the mind of the lawgiver; the regard he has for his law, and the light in which he views transgressors; they are his testimony against those characters, who, by their conduct, show that they are hostile to the interests of society. They are, in this view, a proper

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exercise of good will. They are essential to the nature of government; they should express the heart of the lawgiver fully; partially to express it, would be to misrepresent it. The heart of God is infinitely opposed to sin or transgression: it is a reasonable opposition, because sin is replete with infinite mischief; it behoves him, then, to express this opposition in his treatment of sinners, and to express it fully. This he does, by inflicting the penalty of his law on sinners, which is death eternal; or, by the *equivalent* sufferings of Christ, as constituted surety and substitute for the penitent: *equivalent*, not in degree, but in merit, these sufferings, though finite, being inflicted on a person of infinite worth, and infinitely dear to God, by his own hand, fully declare his righteousness, or his perfect opposition to sin, and his unalterable determination not to acquit the guilty. The same ends are attained, then, by the sufferings of Christ, in respect to the government of God, as a just and righteous government, as would have been attained by inflicting the penalty of the law on every transgressor, besides the display of infinite love and compassion to fallen man; hence it is, that God can be just, and the justifier of him that believeth in Jesus.

*A Letter to the Editors, from the
Rev. JESSE TOWNSEND of New-
Durham, State of New-York,
dated June 1, 1803.*

REV. GENTLEMEN,

BELIEVING that information respecting the displays of sovereign grace, among the rebel subjects of God's moral government, in bringing any to be

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friendly to his character and kingdom, will give joy to the hearts of the saints; I hereby forward to you the following statement of a happy revival and reformation in the wilderness, in a new settlement, known in this part of the country by the name of the Big Hollow settlement. It is a very new settlement, surrounded by the high Catskill mountains. June 1801, was the first time the people of the settlement met on the Sabbath for public worship; and this was by the earnest invitation of a man who was the first that moved into the Big Hollow, about six years before. In these six years it was a common practice with most of the settlers, to spend the Sabbath in hunting, fishing, visiting, or in some way similar to this. God all along had, however, as a witness against such practices, the abovementioned first settler. From the time of their setting up social public worship on the Sabbath, to the fall of the year next following, nothing very special occurred. The exercises on the Sabbath were singing, praying, and reading the best printed sermons which could be obtained. This practice continued about six months, when God began visibly to own and bless the attempts to build up the Redeemer's kingdom among the people: three or four were hopefully converted, and a general solemnity was upon the minds of the people. There were now but thirteen families in the settlement. During the winter and spring following, public social worship on the Sabbath, was kept up, and conference meetings were attended on other days—but nothing very special occurred.

✓ In the latter part of the next May, by request from the people

I visited them, and preached to them twice, and conversed with the most of them, individually, concerning the state of their souls. Of those who entertained a hope that they had become reconciled to God, I enquired the grounds of their hopes, and endeavored suitably to direct them with regard to their views of themselves and their future conduct. To such as considered themselves still unreconciled to God, or in a natural state, I endeavored to be faithful.

I solemnly addressed them in such a manner as appeared best calculated to impress the minds of particular persons with a sense of their sin and danger and the importance of religion. The season was very solemn—several were greatly affected—one in particular who had very wickedly and profanely scoffed at the revival, till a little before; and who has since, hopefully become a Christian. Upon another who had been a profane swearer, and often guilty of the sin of intemperance in the use of spiritous liquors, the duty of family prayer was closely pressed: Upon which he asked, "had I not better omit prayer at night, when I have been cursing and swearing thro' the day, than to pray?" The answer given was "you must leave off your profaneness, and you must pray." The manner in which prayer is to be performed, viz. with an holy temper, and in the name of Christ, was pointed out. The person seemed to suppose he had a very good heart, and that he never had done any thing much amiss. Yet he had never attempted to pray; and his case looked exceedingly unpromising. But God, who is wonderful in counsel, and mighty in working, by the operations of his holy spirit, rendered the means

used with him, apparently beneficial. I soon heard from him that he had set up family prayer—but that he remarked respecting the duty, “I hate it.” Not long after, I visited the settlement again, saw the person—observed to him that he had set up family prayer, and asked him what he now thought respecting his heart? His reply was, “I find that I am a poor miserable sinner, and that my heart is as sink of sin and pollution.”

But not to enlarge upon particulars; the reformation thro’ the summer season, became very general in the settlement. And in Nov. last, I went with a brother in the ministry, the Rev. Beriah Hotchkiss, of Greenfield, to assist in forming a church there. Twenty-four came forward and solemnly professed their faith in Christ, and publicly entered into covenant with God, and with one another. Of these, twenty-one were new professors. Among the number was the man who had said he hated family prayer. Eight adult professors were baptized; the Lord’s supper was administered, and fifteen children were by their parents dedicated to God in Baptism, and received the seal of the covenant. The church is well united in Calvinistic sentiments, and are ready to ascribe the whole reformation and happy change which appears among them, to the sovereign grace of God.

There are now thirteen or fourteen families in the Big Hollow. Such is the infancy of the settlement, that they are unable to support the preaching of the gospel. There is not as yet, one framed building, in the whole settlement. The labors of Missionaries are greatly needed among the people; and they would doubtless be most joyfully received.

I am, Rev. Gentlemen, your brother in the gospel.

JESSE TOWNSEND.

To the General Association of the State of Connecticut, to be convened in Stratford, at the house of the Rev. Mr. Stebbins, on the third Tuesday of June, A. D. 1803.

YOUR Commissioners, appointed to attend the General Assembly of the Presbyterian Church, Report, that agreeably to their appointment, they attended the sessions of said Assembly, commencing in the city of Philadelphia, on the third Thursday of May 1803, and were cordially and respectfully received.

The Assembly attended to their customary routine of business; great part of which is not immediately interesting to the Association. The report of a committee of the General Assembly, on the state of religion, within the limits of their Church, (being a summary of the narratives communicated, in a free conversation on that important subject,) is here annexed. It is believed, that the information, contained in said report, will be pleasing and satisfactory to the Association. Any further information which may be desired, relative to the doings of the General Assembly, can be communicated by the Commissioners from that body, one of whom attended their sessions.

Wishing you much of the divine presence, and of that wisdom which is profitable to direct, in all your deliberations, we remain respectfully,

TIMOTHY DWIGHT,
ASAHEL HOOKER,

Philadelphia,
May 28, 1803.

REPORT, &c.

THE Committee appointed to draw up a statement, as the result of the free conversation on the state of religion, beg leave to report the following.

The Assembly heard, at more than usual length, and with more than common satisfaction, the accounts received from their members, of the state of religion within the bounds of the Presbyterian Church. Since an enquiry of this sort has become a part of the annual business of the Assembly, it may be confidently asserted, that no result has ever been presented to our body, so favorable, and so gratifying to the friends of truth and piety.

There is scarcely a Presbytery under the care of the Assembly, from which some pleasing intelligence has not been announced; and from some of them communications have been made, which so illustriously display the triumphs of evangelical truth, and the power of sovereign grace, as cannot but fill with joy, the hearts of all who love to hear of the prosperity of the Redeemer's kingdom.

In most of the northern and eastern Presbyteries, revivals of religion, of a more or less general nature, have taken place. In these revivals, the work of divine grace has proceeded, with few exceptions, in the usual way. Sinners have been convinced and converted, by the still small voice of the Holy Spirit,—have been brought out of darkness into marvellous light, and from the bondage of corruption into the glorious liberty of the sons of God, without any remarkable bodily agitations, or extraordinary affections. In this calm and ordinary

manner, many hundreds have been added to the church, in the course of the last year; and multitudes of those, who had before joined themselves unto the Lord, have experienced times of refreshing and consolation, from his presence.

In many of the southern and western Presbyteries, revivals more extensive, and of a more extraordinary nature have taken place. While many, within the bounds of those Presbyteries, have been, as is hoped, effectually called, without any exercises other than those which have generally attended the progress of vital piety, there have been multitudes of instances, in which great bodily agitations and other circumstances, out of the usual course of religious exercises, have attended the work. As these extraordinary appearances have been before announced by the Assembly, and as the knowledge of them is generally diffused throughout the American Churches, it is not judged necessary, to enter into minute details, on the subject. The Assembly can only observe, that, altho' they forbear to express any opinion, as to the origin and nature of some of those circumstances, which have attended the southern and western revivals, and which have so much attracted the attention of the religious world; yet they are constrained to acknowledge, with thankfulness, that last year, while it presented a continuance, and great extension of this extraordinary work, has furnished evidence, that it is indeed the work of God, for which the friends of piety are bound to praise his holy name.

The Assembly cannot believe, that a dispensation, by means of which, the ignorant are enlightened, the vicious reclaimed, the

erroneous made to acknowledge and obey the truth, as it is in Jesus, the haughty infidel humbled, and bro't to bow, penitent and submissive, before the cross of Christ, and the general aspect of society changed from dissoluteness and prophanity, to sobriety, order, and comparative purity, can be any other than a dispensation of the grace of God. And as there appears to be growing evidence, that these are the happy fruits of the above mentioned remarkable work, the Assembly cannot hesitate to recognize in it the same divine power, which has in every age appeared, in a greater, or smaller degree, to build up Zion; to confound the wisdom of this world, and to show, that, when the great head of the Church will work, none can hinder him. It would be easy for the Assembly to select some very remarkable instances of the triumphs of divine grace, which were exhibited before them, in the course of the very interesting narratives, presented in the free conversation: Instances of the most malignant opposers of vital piety, being convinced and reconciled; of some learned, active, and conspicuous infidels becoming the signal monuments of that grace, which they once despised; and various circumstances, which display the holy efficacy of the gospel. But forbearing to enter into minute details on this subject, they would only in general declare, that in the course of the last year, there is reason to believe, several thousands, within the bounds of the Presbyterian Church, have been bro't to embrace the gospel of Christ, and large accessions of zeal and strength, as well as of numbers, been given to his people.

The Assembly were gratified to

be informed, that, in those parts of our Church, where no remarkable revivals have occurred, the word and ordinances of the gospel have been, in many places, more generally, and more seriously attended upon, in the course of the last year, than for some time before; that infidelity is less bold, and active, than formerly; and that, on the whole, appearances have become more encouraging, since the last conversation, in the General Assembly, on this subject.

The Assembly consider it, as worthy of particular attention, that most of the accounts of revivals, communicated to them, have stated, that the institution of praying societies, or seasons of special prayer to God, for the out-pouring of the spirit, generally preceded the remarkable displays of divine grace, with which our land has been recently favored. In most cases, preparatory to signal effusions of the Holy Ghost, the pious have been stirred up, to cry fervently and importunately, that God would appear to vindicate his own cause. The Assembly see in this a confirmation of the word of God, and an ample encouragement of the prayers and hopes of the pious, for future, and more extensive manifestations of divine power. And they trust, that the Churches under their care, while they see cause of abundant thankfulness, for this dispensation, will also perceive, that it presents new motives to zeal and fervor, in applications to that throne of grace, from which every good and perfect gift cometh down.

The Assembly also observed, with great pleasure, that the desire for spreading the gospel among the destitute inhabitants, on our frontiers, among the blacks, and

among the savage tribes, on our borders, has been rapidly increasing, during the last year, in various parts of our Church. The Assembly take notice of this circumstance, with the more satisfaction, as it not only affords a pleasing presage of the spread of the gospel, but also furnishes agreeable evidence of the genuineness, and the benign tendency of that spirit, which God has been pleased to pour out upon his people. The Assembly consider the prospects of our Church, in the frontier settlements, as more favorable, than they have been, at the date of any former report. They are gratified to hear, from various quarters, that new Churches are rapidly forming, increasing in the number of their members, and in their punctual attendance on the means of grace: That many of these Churches have, within a short period, been supplied with pastors; and that more missionary labors are called for, in the above mentioned settlements, than arrangements heretofore made, can possibly supply.

Information of a very pleasing nature was also communicated to the Assembly, by the delegates from the General Association of Connecticut, of a work of divine grace, in various parts of that State; especially in Yale-College; in which important institution many of the youth have hopefully become pious. The probable influence of such an event on so respectable a seminary of learning, on the Church of Christ, generally, and particularly in the state of Connecticut, cannot but make a very pleasing impression on the friends of piety.

On the whole, the Assembly, cannot but declare, with joy, and with the most cordial congratula-

tions to the Churches under their care, that the state and prospects of vital religion, in our country *are more favorable, and encouraging, than at any period, within the last forty years.* They see indeed much to lament, in the infidelity, the vice, and profaneness, the lukewarmness and formality, which still, in many places abound; but they believe it would be ingratitude to the gracious Head of the Church, as well as injustice to the friends of religion, not to announce, that the aspect of our American Zion is, in general, unusually cheering; and that those who feel interested in the advancement of the Redeemer's kingdom, while they are called upon, by new and additional motives, to implore a continuance and extension of his mercy, have abundant reason to be encouraged, and to rejoice in the hope, that God will make still more rich and glorious displays of his power and grace, "Until he establish Jerusalem, and make her a name and a praise in the earth;—Until the righteousness thereof go forth, as brightness, and the salvation thereof, as a lamp that burneth."

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

THE writer of the following memoirs is induced to send them for publication, if you judge proper, not from a wish to celebrate the character of that good man deceased to whom they relate, or to perpetuate his name by any eulogies. For he feels that he is prevented from this, by one of his dying requests which will be mentioned; but he is influenced hereto, as he hopes, from a sincere desire that,

by the blessing of God, it may be a means of the edification of the people of God, and of establishing them in the precious truths of our holy religion, and in their faith and trust in the promises of the gospel. And also that the trembling sinner, and secure, stupid unbeliever may see how a true Christian may die—how the blessed Jesus can enlighten the dark valley, and brighten the road to immortality and glory.

“Mark the perfect man, and behold the upright; for the end of that man is peace.”

Memoirs of Rev. DANIEL FARRAND of Canaan, (Con.) who departed this life, March 28, 1803.

MR. Farrand was born of reputable and hopefully pious parents, in January A. D. 1720, in the town of Milford, Connecticut. While a youth, his father removed with his family to New-Milford, in the county of Litchfield. He there continued in the business of agriculture during his youthful days. In that period nothing remarkable is to be noticed, but that he was uncommonly attached to books, and discovered a great thirst for knowledge; often filling up his leisure hours, when his companions were at their diversions, in reading and endeavouring to acquire useful knowledge. It must not be omitted, however, that he was frequently exercised with concern and distress for his immortal soul.

He was blessed with a good genius, and an uncommonly retentive memory, which was of singular advantage in the acquisition of knowledge, both human and divine; and continued thro' a long life, and was very little impaired even until his death.

In the years 1740 and 1741, when there was a great and general attention to the things of religion, thro' the country, Mr. Farrand, then a youth of about 21 years, was most powerfully impressed with a conviction of his guilty, miserable and dreadful state and condition as a sinner. And after many weeks of most painful distress and conviction, was hopefully brought to bow at the foot of the cross of Jesus, and received the joys of one brought out of darkness and bondage into the glorious light and liberty of Jesus Christ. He appeared a warm young Christian, gladly embracing all opportunities to attend religious meetings; sometimes warning his companions, and ardently longing and praying for their saving conversion to God.

Meanwhile his ardent thirst for science, especially divine knowledge, greatly increased. And tho' he labored under great disadvantages, for the want of books and being not in the company of men of science, in a new settled town, and having had but an ordinary school-education; he yet made surprising progress, having read several authors, and particularly on religious subjects. At length, some of the ministers in the vicinity becoming acquainted with him, and discovering his genius, encouraged and assisted him: and putting himself under the care of the *Rev. Mr. Graham* of Southbury, in the study of the languages, he was not long after admitted a member of Yale College, in the year 1746.

Here he continued two years, pursuing his studies with pleasure and profit. But having had some personal acquaintance with the *Rev. Mr. Burr* of Newark, (N. J.) together with some advantag-

eous prospects on account of expence ; and being under necessity of using the strictest economy in order to complete his collegiate education, he obtained a regular dismission from Yale College, and was admitted to the same standing in the then infant College of New-Jersey. Here he enlarged his acquaintance—completed his education with reputation ; and ever maintaining a serious and religious character, he soon became acquainted with several eminent ministers—applied himself to the study of divinity—went through the usual trials by the Presbytery, was approved and sent forth as a candidate for the gospel ministry.

Having preached occasionally at Northampton, and several other places, it pleased the great head of the church to point his way to Canaan. Here he was ordained as their pastor and minister in August, 1752.

He continued to preach, visit, and exercise his ministerial labors, over the whole town, about 17 years. At length the town was divided into two ecclesiastical societies : and each being desirous to retain their minister, he would not decide which to serve, until a council, called for the purpose, determined that it was his duty to go to the south society. Here he labored with very little interruption, on account of sickness or any other impediment, about 33 years.

In the month of August, 1802, not far from his house, through weakness and tottering age, he fell down and dislocated his hip joint ; and tho' it was reduced by the surgeon, was totally unable ever to walk any more. From this time he languished by degrees, yet retained his mental powers in such manner that he was able to

converse freely : and though he endured much pain and distress of body, he was, for the most part, wonderfully serene and calm in mind. From this time, during the seven months of his confinement, the Christian appeared and shone conspicuous.

But, before noticing his behaviour, conversation and religious exercises on his death-bed, it is just to observe, Mr. Farrand was blessed with a strong mind and sound judgment ; a good scholar and a man of extensive science. He was a kind and faithful husband, a tender and indulgent parent, and a most inviolable friend. He was a warm experimental preacher—dwelling much, in his discourses, on the righteousness and atonement of Christ, as the only ground of pardon and hope for sinners, totally ruined and undone by sin.

In prayer he was solemn and devout, and often times uncommonly fervent and affectionate. He seemed to approach near the mercy-seat, and proved a wrestling *Jacob* indeed.

Mr. Farrand was abundantly employed in councils, to settle and compose difficulties in churches.—Being placed in a part of the country where for many years there were very few ministers, northward or westward of him, and having a singular talent as a peace-maker, he was greatly improved in this work. The writer of these memoirs recollects to have heard him observe, that he kept an account of the number of ecclesiastical councils which he had attended, until it amounted to one hundred, and then left off. But that this was several years before his death ; in which time he was improved in many more.

Mr. Farrand was blessed with some happy fruits of his ministry, in the hopeful conversion of souls to Christ. He had what he called two small harvests, wherein numbers were, as he trusted, gathered into the kingdom of grace, besides more solitary instances of conversion during his ministry. Many will recognize in him their spiritual father in Christ.

His Christian conversation and religious exercises during his long confinement, until his death, will now be noticed. For some time after he was confined and unable to move without help, he seemed to entertain a hope that he might so far be restored as to preach again. But seeing little or no prospect of it, he quickly submitted to the will of God. He frequently lamented, that he must live to be a burden to his friends, in their necessary and constant attendance on him: said it was very undesirable to outlive his usefulness; but hoped he should not be left to murmur or be impatient. —He said to a particular friend, not long before his death, "Oh, I desire to bless God, I have not been troubled with one murmuring thought against him, on account of his laying his hand thus heavily upon me. I know he is just, he is good. Shall we receive good at the hand of God, and shall we not receive evil?" He observed to a brother in the ministry, on his coming into the room, to his bed side, "We have long lived in friendship and love, and I trust it will increase and brighten through eternal ages."

A friend coming in to see him, who had been absent some time, he said, "I was in the mount when I saw you last, but now I am down in the valley." Being asked whether his faith failed, or

words to that import, he replied, "The foundation of God standeth sure; but I want to see more clearly." And again, "I know I love the Lord Jesus, but I sometimes doubt whether it is right affection." Again: "Many are deceived, and why not I? If I am, I am undone forever." — On being asked if it did not afford him some satisfaction, to reflect that God had been pleased to use him as an instrument of some good, not only by his preaching, &c. but also in improving him so much, as a peace-maker and healer of divisions among professing Christians; he replied, "Oh, if the sins in any one half hour of my life were laid in one scale, and all the good I have done in another, the former would sink me quick to hell." A parishioner observing that he esteemed it a blessing that he had enjoyed his instructions and counsels so long, he replied, "Oh, don't tell me of any good I have done, but if any one will tell me of the love of Christ, it rejoices my soul!" — Again: "Oh that I could preach one sermon more, and have mount Zion for my pulpit, and the atmosphere to echo the sound: my text should be Psalm xxxiv. 8. "Oh taste and see that the Lord is good." — Not many days before his death, he was brought so low, that it was thought he was dying: he faintly spoke "Can this be dying? I seem to be sailing away as on a bed of roses." At another time, when his attendants were about raising him up in bed, to take some food—"My work is done, don't raise me up, let me die. Oh, why are thy chariot wheels so long in coming?" — then checked himself for his impatience.

He recovered unexpectedly after this ill turn, so as to be com-

fortable; on which he observed, "Oh, I am like a poor sailor, driven back after coming in sight of the harbor." Yet seemed fully to acquiesce in the will of God. "Let the Lord do with me as is most for his glory."

In a more comfortable state of body, but a few days before his death, he seemed to have such views of divine glory as evidently overcame his feeble bodily strength: when able to speak he said to a friend, "I have had a visit from on high:" being asked what? "Oh, I have seen the glory of Christ, the fulness of his atonement, and some of the pure joys of the heavenly world." Being asked if he had ever had the same views before; "Oh yes, but never to such a degree. Oh, I love the light, but need the shade."—He continued mostly in a sweet and comfortable frame of mind for several days. Though very weak, to the surprise of his friends, with faltering voice and accent he repeated that much celebrated hymn in Watts's Lyric Poems, entitled "A sight of death in sickness"—spoke of the Songs of Solomon, as having feasted on those words and sentiments which, he said, were the scoff and ridicule of infidels and the wicked world.

When he nominated a neighboring minister to preach at his funeral, he observed—"I desire no encomiums; but that the world may know I die, a poor, vile sinner, relying wholly on the sovereign free grace of God, thro' the righteousness and atonement of Jesus Christ."

When it was apparent he was near to death, he said, with a low, hollow voice, "Cold death my heart invades; Lord Jesus, receive my spirit!"

He endeavoured to give his

wife and children all up to God—told them to put their trust in him. Being greatly distressed, through his whole frame, he said, "'Tis great indeed; but Oh how little, compared to what Christ suffered for poor sinners!" Being almost speechless, he was asked, are you free to depart? "Oh yes," and he could speak no more.

It ought to be observed here, that the above sentiments and speeches which fell from the lips of this dying servant of Christ, were mostly taken from memory. The writer of these memoirs not being present, except at a few of them, which he heard and noted. But great care has been taken to note them as near as possible in the very words. The several attendants and by-standers being deeply impressed with them, the reports taken from them may undoubtedly be relied on, with full confidence.

The following explanation of the words of our blessed Saviour recorded in John xii. 31. is submitted to the reader, in answer to the request in No. 1, Vol. III. of the Connecticut Evangelical Magazine.

The passage is this, "Now is the judgment of this world. Now shall the prince of this world be cast out."

A VIEW of the context will shew that the important events referred to in this passage, are predicated on the death, resurrection, and exaltation of Christ, or on his mediatorial office and work. "This world" is a form of expression used here as also in many other scripture texts, for the wicked inhabitants of the world, or for man in his state of

opposition to God, and subjection to the wicked one.

The "prince of this world" is the chief leader in the apostacy of angels, and the seducer of man to his revolt from God.

That there are among the apostate angels, different degrees of intellectual capacity is agreeable to the word of revelation, and implied in many scripture passages, and will not be disputed.

Accordingly they are considered to be in a state of subordination to one superior, often mentioned in the bible and by various names as "the Serpent," "the old Serpent," "the Devil," "Satan," "the Dragon," "Apolyon," "the Dragon, that old Serpent who is the Devil, and Satan."

This arch rebel has usurped dominion over the subordinate powers of darkness and over wicked men. He is stiled "the God of this world," the prince of the power of the air, the spirit working in the hearts of the children of disobedience, and who "blindeth the minds of those who believe not." Jesus Christ is the head of his church redeemed, from among men, and of the holy angels.

Hence the opposition between Christ and Satan is total and permanent, and men and angels are all under the influence of one or the other of these leaders. "There is war in heaven, Michael and his angels fight against the Dragon, and the Dragon fighteth, and his angels."

This leader in the opposition to Christ is designated in this text by the name of "the Prince of this world." The judgment of this world, mentioned in the text, is that condemnation of man's apostacy and opposition to God,

which was confirmed by the death and resurrection of Christ.

Jesus Christ is the creator, law-giver and judge of men, the human apostacy is a practical denial of the moral perfection of God, of the righteousness of his government in general, and in particular of his government over men.

The Lord Jesus Christ become mediator between God and man, assumed our nature into a personal union with his divine nature, and, being made under the law, become obedient unto death even the death of the cross, and gave his life a ransom for sinners.

In this we have the united testimony of the triune deity, the father, the word and the spirit. Of the father in his gift of his son to die for the guilty, the son in suffering the just for the unjust to bring us to God, and the holy spirit in the application of redemption. And these three are one, they are one in nature, in essence and perfection. One in divine philanthropy, and one in the testimony.

Jesus was "born and came into the world to bear witness to the truth". to moral truth in general, but especially to the great truth denied by the apostacy of man, even the perfection of the divine character and government, displayed in the commands and threatenings of the law, and in the retributions of eternity.

Thus the most perfect government of God is supported and honored by the obedience and death of Christ in his mediatorial capacity. The good pleasure of the father in this work, is testified by the resurrection of Jesus, and the Holy Ghost testifies by the application of redemption.

The death of Christ has given

the most unequivocal support to the divine government and confirmed the truth of the aggravated guilt of man's apostacy, and of the righteousness of God in his condemnation. Then was "the judgment of this world."

This being done the way is prepared for the complete salvation of sinners through the faith of the gospel, and for Satan to be ejected from his dominion in their hearts, and in the world, and that the whole system of his opposition to God should be prostrated, and revert with redoubled weight on his own guilty head. Hereby will be accomplished the divine prediction that "the woman's seed shall bruise the serpent's head," the full accomplishment of this is however yet future. The complete and final ejection of Satan from his dominion in our world will not take place till the kingdoms of this world are become the kingdom of our Lord and Saviour Jesus Christ, and the devil shall be cast into the lake of fire and brimstone, and be tormented forever and ever.

The reader who understands the explanation here given of John xii. 31. will readily perceive its consistency with chapter iii. 17. and with all other scriptural assertions of like import. Christ, indeed, came into the world to save his people from their sins, "by bearing them in his own body on the tree" "suffering the just for the unjust to bring us to God," by this he vindicated the divine government, and condemned sin, and thereby he became the author of eternal salvation to all those who believe, and thus "grace reigns through righteousness to eternal life by Jesus Christ our Lord."

Let the children of Zion be

glad in their King, and anticipate, by divine faith, the completion of his victory and triumph. Being assured that the time is fast advancing, when the prince of this world shall be finally cast out, and the whole redeemed church shall exult in the victory and grace of their immortal Saviour.

May the certain prospect of this blessed event, strengthen our faith, animate us in the Christian conflict, and encourage us in fervent and persevering prayer, that the set time to succour Zion may come, and the blessing of God attend the means of salvation, till "the earth shall be full of the knowledge of the Lord."

P.

Remarks on Romans ix. 3.

"For I could wish myself accursed from Christ for my brethren."

THE great difficulty in the way of a right understanding of this passage, arises from the mis-translation of the Greek preposition *apo*, which is here rendered *from*; whereas it ought to have been rendered *after*. This preposition will bear this translation, since, in another passage, the same apostle has evidently used it, in this sense. Thus, 2 Timothy, i. 3. *apo* *progonōn*. "From my forefathers," where the meaning evidently is, after my forefathers, example being understood. The following is the present reading of this part of the verse, "I thank God, whom I serve *from* my forefathers with pure conscience." It would have been more correctly rendered, "I thank God, whom I serve *after* the example of my forefathers with pure conscience." If, then, "*apo*" be used in the same sense, in the words under consid-

eration, it will make the meaning of the apostle highly interesting and instructive. This would then be the true translation, "For I could wish that myself were accursed *after the example of Christ*, for my brethren." If we consider the nature of Paul's predictions, in this chapter, concerning the Jews, this meaning appears to be exceedingly natural. Then we may suppose him expressing himself more fully, after this manner—"Thus, my Roman brethren, in the preceding part of this letter, I have declared unto you the unspeakable privileges, which we Christians, whether Jews or Gentiles, receive in virtue of the gospel; and, I have particularly, in the last chapter, shown how these considerations will be abundantly sufficient to establish us in the faith of the gospel, and render us superior to all the hardships we can endure, from the enemies of Christ. But, as all who embrace and obey the gospel, whether Jews or Gentiles, are accepted of God, so, I must add, that all who reject it, are by him rejected. And since the Holy Ghost now directs me to write expressly of a great distinction, which God in sovereign mercy and grace is about to make, between the Jews, in the rejection of their nation, because of unbelief, by whom Christ and his disciples have already suffered so many things; and the Gentiles, who have so long been blinded in ignorance and unbelief, in the calling of them to a saving knowledge of the gospel, I fear, lest while I maintain this important truth, so unfavorable to the Jews, my great enemies, some of you should imagine, that I bear hard upon my dear countrymen, on account of the personal injury, which I and my Christian brethren

have received from them, or by their means, since I have just mentioned the greatness of these sufferings. To prevent, therefore, the spread of so injurious and false a report, on this account, I begin this discourse, on the rejection of the Jews, with the most solemn assurance I can give you to the contrary. And herein, I say the truth in Christ, using all the candor and integrity of a Christian, as in the presence of that blessed Redeemer who searches all hearts. He knows that I lie not: my conscience also bearing me witness as to the truth of what I say, in the Holy Ghost. With all this solemnity, on so great an occasion, I declare to you and to the world, so far am I from taking any revengeful pleasure in predicting the judgments of God, in the rejection of my brethren, the Jews, that, on the contrary, I have great grief and continual sorrow in my breast, while I think of what hath happened, and will happen unto them, in consequence of their opposition to the gospel. Oh! so far from being actuated by a spirit of revenge, in these predictions, which I am about to mention, of their rejection, because of their ill treatment of Christ, and myself and others of his disciples and followers, that I could, even now, in unaffected love to their souls, if it might be of any avail, sincerely wish, that as Christ subjected himself to the curse, that he might deliver us from it,* so I myself, likewise, were accursed in this manner, after the example of Christ, for the sake of these my brethren, and

* Gal. iii. 13. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree."

kinsmen according to the flesh, that they might thereby be delivered from the guilt they have brought upon their own heads, and become entitled to the forfeited and rejected blessings of the Messiah's kingdom. Far from revenging the sufferings of Christ and his followers upon their guilty heads, like Christ I would willingly expose myself to all the execrations of that enraged people. Like him, I would voluntarily let them execute upon me the infamous and accursed death of crucifixion itself, despising the shame, and bearing the excruciating agonies of such a death, if such sufferings would avail any thing in bringing them to repentance and salvation.

Inferences.—1st. How exceedingly inclined mankind are to impute bad motives to good men, in faithfully declaring the threatenings of God against impenitent sinners.—Nothing can more forcibly evince the truth of this remark than the solemn appeal of St. Paul, to the Holy Ghost, in this passage, to convince the Christian world that he was not actuated by a revengeful spirit, in predicting the rejection of the Jewish nation, for their hardened wickedness.—2d. The true Christian or benevolent man has no heart to return evil for evil, in revenge; but may arrive to such a degree of holiness, as willingly to endure all manner of reproaches, and even death itself, at the hands of his bitterest enemies, if he could be assured his suffering in this manner would avail, as a means, in the sight of God, in the everlasting salvation of their souls.—3d. Since St. Paul was willing to suffer in this manner, if he might have been an instrument in bringing the Jewish nation to embrace the gospel, we

may learn how little those persons have of his benevolent spirit, who are unwilling to exert themselves or give even a mite in promoting the spread of the knowledge of Christ, in the ungospelized parts of the world.

ZEPHO.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

THE following letter was written, by a pious lady in Connecticut, to her brother, a member of a college in a neighboring state. Believing that it is applicable, and perhaps may be useful, to some of your readers, I respectfully beg leave to submit it to your consideration.

NEANIAS.

Jan. 1802.

DEAR BROTHER,

I OFTEN reflect, that it is very uncertain whether we shall meet again in this life, considering that time is so short, death so certain and eternity so near. How precious, then, is every moment of our forfeited lives! Oh let us consider, that it is because God is "God and not man," that we are still preserved from endless misery and despair.

Shall I interrupt your studies, if I ask you to set apart an hour, or some portion of each day, to meditate on those subjects, with which the eternal welfare of your soul is so inseparably connected? Do you think much on the character of God; on his infinite holiness, justice and truth; on his boundless love and goodness; on the sufferings and death of his own Son, for us rebels, when we were plunged so deep in sin that no

created arm could bring assistance. And will not this set our sins in their true light? Surely our hearts must be harder than the adamant, if they cannot bleed on beholding a God, a dying Jesus, suspended between the heavens and earth, nailed to a cross and pierced, 'till blood and water, sufficient to wash and cleanse a world of sinners, flow from his wounds. Pray reflect often on the guilt of your own heart, and see if you cannot call up a catalogue of sins, so black, as to drive you immediately to this all-cleansing fountain.

I do not know but you have chosen Jesus for your friend: but this I know, that neither you nor any of the human race, can obtain heaven, without an interest in the atonement which he has made.

If you are not a friend to God, let me intreat you not to sleep in a situation so dangerous; and if you are, it will not hurt your feelings, if I speak a little concerning the regions of despair; of heaven and immortal glory, and of God's perfections.

In all our enjoyments, we may draw an useful contrast between them and the misery of those who are consigned to remediless woe.

When we alluage our thirst or appease our hunger, let us reflect, that, in hell, sinners cannot get a drop of water to cool their tongues; but must forever thirst, forever starve, forever burn.

Here we can procure fruits and whatever is agreeable to the taste: there, will be no fruit, but that of a stubborn heart, which rejected a Saviour.

Now, we are covered with garments of convenience and beauty: they who have trifled with the offers of grace, are covered with eternal shame and remorse.

Now, we may read God's word

of comfort, counsel, reproof and threatening: there, they shall read, "Depart from me ye workers of iniquity."—Here, the songs of mirth, the notes of the harp and viol may sometimes exhilarate our hearts—There, the dreadful anathema of "Depart ye cursed," will forever sound in their ears, accompanied by an eternal jargon of blasphemies.

Do you wonder, my dear sir, that I dwell on such awful subjects? Think a little;—have I said any thing which is not authorized by the word of God? Have I mentioned half as many curses as are there contained? On the contrary, are not the whole contents of that book levelled against the impenitent?

But, if we have followed these gloomy reflections far enough—if you are wearied with looking over the abyss of eternal woe—and if you are not yet moved with the awful fate of stubborn sinners, pray let your heart be melted with the endearing words and precious invitations of Christ—"Come ye blessed of my Father—He that cometh to me I will in no wise cast out—The spirit and the bride say come, and let him that is athirst come, and he that will, let him come and partake of the waters of life freely." Come my little flock, for whom I paid a costly ransom, "inherit the kingdom—enjoy the promised rest." All tears shall there be wiped from your eyes. Ye have mourned and wept, but now ye "shall be comforted": ye have been poor and despised, but now "yours is the kingdom: ye have "hungered and thirsted after righteousness," but ye "shall be filled."

Oh, my dear brother, if you

have any regard for your own soul or the souls of others—if you have love for Christ, or wish the promotion of his cause, pray without ceasing; let your prayers frequently rise before the mercy seat of a commiserating God, who has enjoined it on us, to “give the throne of grace no rest un-

“til he come and make Jerusalem a praise in the earth.”

That each of us may be prepared to meet him on that great day, when prayers for the impenitent can no longer avail, is the most sincere and constant petition of your affectionate sister.

P— M—

At a meeting of the General Association of Connecticut, at Stratford, on the third Tuesday of June A. D. 1803,

It was VOTED, That the Trustees of the Missionary Society be requested to procure a publication of the report of our delegates to the General Assembly of the Presbyterian Church, in the Evangelical Magazine.

Also, VOTED, That the Trustees of this Society be requested to prepare, or procure, publish and distribute a summary of the Christian doctrines, for the benefit of the people in the new settlements.

On balloting for Trustees of the Missionary Society, for the ensuing year, the following gentlemen were duly elected.

His Honor John Treadwell, Esq.
Hon. Roger Newberry,
Hon. Jonathan Brace,
Hon. John Davenport,
Hon. Aaron Austin,
Hon. Oliver Ellsworth, Esqrs.

Rev. Messrs. B. Trumbull, D. D.
Levi Hart, D. D.
Cyprian Strong,
Nathan Strong, D. D.
Nathan Perkins, D. D.
Charles Backus, D. D.

The above are a true extracts from the minutes of the General Association.

CYPRIAN STRONG, REGISTER.

NOTE. *The stated meeting of the Trustees, by the Constitution of the Missionary Society, is annually on the first Wednesday in September, in Hartford.*

Donation to the Missionary Society of Connecticut.

July 6. A friend of Millions, . . . 10 dols.